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Roster of

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The Theology of Experience

by DR. KENNETH H. CROSBY

An address delivered at the meeting of the Executive Committee of the World Methodist Council, 1954

The Methodist theological emphasis is due to the experience of the early Methodist people, itself conditioned by their theology. Our theology is experimental theology. Its bases are a study of the Scriptures and the experience of God's saving grace in Christ Jesus. John Wesley's Aldersgate Street experience was possible because of his own desperate sense of need, the channel through which it was mediated was Luther's Preface to the Epistle to the Romans, and the experience itself was an Assurance of Salvation. "While he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." From this experience there emerged a changed man—changed from a rather frustrated and ineffective Anglican priest to a flaming evangelist who, in half a century of incredible labour, transformed the religious and social life of England, created an organization which has made the Methodist communion the largest evangelical group in the world, and initiated a movement for the conversion of all mankind that made the nineteenth century, in the words of Latourette, "the great century" of the Christian Era.

Seven years after Aldersgate Wesley was engaged in correspondence with a "John Smith" who challenged the validity of Wesley's experience. It was not, he said, his experience, nor yet that of others he knew. Wesley wondered how many religious persons he knew intimately enough to question them on the subject. Ten or twenty? "If so, you are far happier than I was for many years at Oxford. You will naturally ask, with how many truly pious persons am I acquainted, on the other hand. I speak the truth in Christ, I lie not: I am acquainted with more than twelve or thirteen hundred persons, whom I believe to be truly pious, and not on slight grounds, and who have severally testified to me with their own mouths that they do know the day when the love of God was first shed abroad in their hearts and when his spirit first witnessed with their spirits that they were the children of God." (*Letters II.*, 47.)

Wesley lived for 46 years after writing this letter and until the day of his death he received continuous confirmation of the power of the Holy Spirit at work in individuals and human society in convicting of sin, assuring of salvation, and sanctifying life. Experience illuminated the Scriptures, the Gospel was proclaimed in power and joy, experience conformed to the pattern of the preaching and the great Pauline

evangelical doctrines of Justification by Faith, Assurance and Sanctification were exalted.

Almost inevitably a new kind of conformity came to be required. Doctrine and experience crystalized into a system of salvation. The wind bloweth where it listeth but the trade winds of the spirit were apparently subject to law. While the Methodist people of today, however, would resist the tendency to suppose the Spirit to be limited in his approach to man, they would nevertheless seek to exalt the same experimental truths as their fathers.

While Wesley was writing to John Smith, he was also writing to Thomas Church, Vicar of Battersea. "Our main doctrines," he tells Church, "which include all the rest, are three—that of Repentance, of Faith, and of Holiness. The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself." (*Letters* II., 268.)

Repentance is a human quality, however much it may be divinely induced. It is the human counterpart to the conviction of sin which is an office of the Holy Spirit (Jn. xvi., 8). Both are necessarily prior to the experience of salvation—the latter because salvation is *from* sin, the former because Wesley is an Arminian and God will not force his saving grace upon a man of incorrigible hardness of heart and unbelief. Since therefore "all have sinned and fall short, of the glory of God" there is but one road to follow and that commences at the porch of Repentance.

"I am one," says Wesley, "who for twenty years used outward works . . . instead of inward holiness. . . . I quieted my conscience by doing such-and-such outward works; and therefore I hoped I should go to heaven, even without inward holiness." (*Letters* II., 59.) "Inward holiness" he defines as "a union of the soul with God." (*Journal* I., 469.)

In his famous sermon on "The Almost Christian" he says that for many years he strove to be well-pleasing to God "using diligence to eschew all evil, and to have a conscience void of offence; redeeming the time; buying up every opportunity of doing all good to all men; constantly and carefully using all the public and all the private means of grace; endeavouring after a steady seriousness of behaviour, at all times, and in all places; and, God is my record, before whom I stand, doing this in all sincerity; having a real design to serve God; a hearty desire to do his will in all things; to please him who had called me to 'fight the good fight' and to 'lay hold of eternal life.' Yet my own conscience beareth me witness in the Holy Ghost, that all this time I was but *almost a Christian*." (*Sermons*, p. 22.)

"Christian, saying faith," says Wesley, "is a divine conviction of invisible things." (*Letters* II., 48.) It is one thing to be convicted of sin and to repent and it is another to feel that "I did trust in Christ, Christ alone for salvation"; one thing to realise my need, and another to have an assurance "that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death"; one thing to know that I am

"the wretched one and miserable and poor and blind and naked" and another to have in my heart the witness of the Spirit that I am a child of God and joint heir with Christ. "The right and true Christian faith," quotes Wesley from the Homilies of the Church of England, "is . . . a sure trust and confidence which a man hath in God that by the merits of Christ his sins are forgiven and he reconciled to the favour of God." (*Letters* II., 269 cf. IV., 126.)

Salvation is by faith, yet "I never knew of one soul thus saved without . . . a sure confidence that, by the merits of Christ, he was reconciled to the favour of God." (*Journal* II., 333f.) He speaks of the work of the Holy Spirit in our hearts "whereby he fills us with righteousness, peace and joy, with love to Him and to all mankind. And we believe it cannot be, in the nature of things, that a man should be filled with this peace and joy and love by the inspiration of the Holy Spirit without perceiving it as clearly as he does the light of the sun." (*Letters* II., 64.)

Such confidence is a gift from God, "a divine conviction of pardon" (*Letters* III., 137f), "an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I even I am reconciled to God." (*Sermons*, p. 138.)

He does not care to use the term "Assurance" because he finds it by itself unscriptural and also open to misunderstanding (cf. *Letters* IV., 126). It relates "to present pardon" only, not to "final perseverance." (*Journal* II., 83; cf. *Letters* I., 290, 308.) He says, following the thought of Romans v. 1-5, that the phrase "full assurance of faith" (Heb. x. 22) "is neither more nor less than hope; or a conviction, wrought in us by the Holy Ghost, that we have a measure of the true faith in Christ, and that, as He is already made justification unto us, so, if we continue to watch, strive and pray, He will gradually become our sanctification here and our full redemption hereafter," (*Letters* I., 256) "and hope putteth not to shame, says St. Paul, because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us!"

Wesley wants to make a distinction between "a full assurance of faith" and "a full assurance of hope" (Heb. vi. 11). The latter he thinks refers to "final perseverance" (cf. *Letters* III., 305; V., 358), but he is not concerned to preach this perseverance, for it is a gift granted to but few (*Letters* III., 319).

He believes that "a consciousness of being in the favour of God is the common privilege of Christians" (*Letters* V., 358; cf. III., 137). Some have this consciousness in greater measure than others, some receive it earlier than others. "But, since it is promised to all, I cannot doubt but it will be given to all that diligently seek it. I cannot doubt but all 'who truly believe in Christ Jesus and endeavour to walk in all good conscience before Him, will in due time be assured

that they are in a state of grace, and may persevere therein unto salvation, by the Holy Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God' " (*Letters* I., 256).

He confesses, however, that he does not use the scriptural phrase "Full Assurance of Faith" (cf. however *Letters* IV., 116) "since it is frequently weakened, nay perhaps interrupted, by returns of doubt or fear." He thinks there are exceptions to the possession of it and he cannot therefore believe it "to be essential to justifying faith" (*Letters* V., 358; for a former opinion, cf. III., 222). It is nevertheless the exception that proves the rule. "Preach faith," wrote Wesley to one of his preachers whose heart was filled with doubt, "preach faith until you have it." He was an undiscourageable optimist. Let a man lift up his heart, hopefully, expectantly to God and he will not be denied

Come sinners to the Gospel feast
Let every soul be Jesus' guest.
Ye need not one be left behind
For God hath bidden all mankind

It is not possible to disentangle the divine and human aspects of this faith. Where one ends and the other begins we cannot tell. This only may be said—that the human part in this matter is a very small one in comparison with the divine. Our part is no bigger than a grain of mustard seed in comparison with the universe of God's grace.

All the matters with which we have been hitherto dealing are preliminary. Religion itself, says Wesley, thinking no doubt of James I. 27, is Holiness. He told Thomas Church that we define Religion as "the loving God with all our heart and our neighbour as ourselves; and in that love abstaining from all evil, and doing all possible good to all men" (*Letters* II., 269). The Doctrine of Sanctification, Christian Perfection, Holiness, he preferred to call Perfect Love. He believed that by the operation of the Holy Spirit in a man's heart, his every act, word, thought might be motivated by purest love to God and man. Only thus are we acceptable to God. Nor did he think of this as some distant ideal. He thus chided the preachers of the Launceston Circuit. "Here I found the plain reason why the work of God had gained no ground in this Circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of Perfection at all (the peculiar doctrine committed to our trust) or they spoke of it only in general terms without urging the believers to go on to Perfection and to expect it every moment, and wherever this is not earnestly done the work of God does not prosper" (*Journal* VI., 120).

Wesley's definition of sin was doubtless defective but he was able to rejoice continually over the multitude of those who witnessed to the power of the Holy Spirit in their lives. Daily his people sang

Forth in thy name, O Lord, I go
My daily labour to pursue;
Three, only Thee, resolved to know
In all I speak, or think, or do.

For Thee delightfully employ
What'er thy bounteous grace hath given,
And run my course with even joy
And closely walk with Thee to heaven.

This is the genesis of the Methodist movement and it has never forgotten whence it came. Their hymns were written not only as an expression of joy but also that their people might have their theology in easily remembered verse. Nearly a third of the hymns in the present hymn book of British Methodism are by the Wesleys. The great themes of experimental theology they preached are on our hearts and minds. The Forgiveness of Sins and the Assurance of God's grace puts a song into our mouth

O how shall I the goodness tell,
Father, which thou to me hast showed,
That I, a child of wrath and hell,
I should be called a child of God,
Should know, should feel my sins forgiven,
Blest with this antepast of heaven.

The life that is now lived and the day-by-day experiences are sacramental, for they mediate the grace of God to us, the will of God is done in them, and our souls grow to their proper stature "to our sanctification here and our full redemption hereafter." Concerning that hereafter we have no particular doctrinal emphasis and we are likely to interpret material concepts symbolically. Since his grace fills our hearts "with all joy and peace in believing," then what will be the realization when we stand before Him face to face?

The Social Witness in the Light of Current Theological Discussion

An address delivered at the meeting of the Executive
Committee of the World Methodist Council, 1954

by DR. IRVONWY MORGAN

In a very general manner one can say that the present trend in theology is a revival of Biblical Theology. A rediscovery of the Bible as a living witness, not to what man thinks, or has thought, about God, creation, sin, death and the future destiny of the human race, but to what God says of creation, man, sin, death and human destiny. It is a rediscovery that the Bible is the Word of God to man. A revela-

tion of what God thinks of us and what He has in store for us, and not a record of what men, even men of genius, think of the ultimate problems of life. Consequently the present tendency is to ask, not what the Fathers, the Schoolmen, Luther, Calvin, or Wesley think of this or that, but what does the Bible say about it. This I think is a thoroughly healthy trend, for the Bible is the religion of Protestants, as Popery is the religion of Roman Catholics. The Bible is our controlling authority, and while tradition in the witness of the Fathers of the Church, the Mediaeval Schoolmen, and the great Reformers has its place, the Bible for us is the governor of this tradition.

The modern emphasis on the Bible therefore has focused the attention of theologians on a more orthodox interpretation of the great acts and promises of the Christian revelation than has been possible in the thinking of the last two generations, and it is our social witness in the light of this reorientation that is under consideration.

I want to pin-point four places in the Christian revelation where current theological thinking has changed to a certain extent, as compared, say, to twenty-five years ago: (1) a re-emphasis on the doctrine of Original Sin; (2) a re-emphasis on the doctrine of the Church, especially as the extension of the Incarnation; (3) a rediscovery of the cosmic significance of the doctrine of the Second Coming of Christ; (4) a renewed interest in the end of the Christian life in holiness or perfection. Let us look at these in turn in relation to our social witness.

ORIGINAL SIN

John Wesley, when outlining the substance of Methodist doctrine, laid down as the first proposition that all men need to be saved. Now it is not easy for the natural man to see why he needs to be saved, for, as far as he is concerned, he is quite a good fellow. If he doesn't fast twice in the week and give tithes of all that he gets, at least he is kind to his neighbours, indulgent to his children, doesn't beat his wife, and does what he thinks is a decent job in return for the poor wage which the bosses pay him. Religion may be all right for those that like that sort of thing, but it has little or no relevance to him, and anyone who calls him a sinner is a puritan or killjoy. Even where he sees dishonesty or cruelty or excessive drunkenness which reduced a family to poverty, he is inclined to put it down to environment and the lack of opportunity for education, rather than to some inherent tendency to selfishness and evil on the part of man.

Wesley however took a far more radical view of man's evil nature than even Augustine, Luther or Calvin. Original sin had totally corrupted mankind, and nothing he did, even those things called good works, had any value whatsoever in themselves. He had not the slightest sympathy with humanism, or the Greek view of life which says that "man is the measure of all things." In his sermon on Original Sin he takes his stand on the Bible. It is not what man thinks of himself that matters, but what the Bible says of him, and the Bible condemns him out of hand.

Current theology seems to me at any rate to be coming back to the doctrine of Original Sin, to the belief that the natural man is totally corrupt, and that nothing that he does is entirely free from this corruption. This is not only true of the Barthian emphasis, but it is finding its way also into Arminian thought. Whether this is due to Biblical Theology, or to the sense of disappointment in the various utopias that have been put before us in the last forty years, or the experience of two world wars and the discovery that a great nation like Germany can sit back in ease and see 6,000,000 helpless Jews exterminated in cold blood and find the civilised world hardly lifting a finger in protest, I don't know. Probably all these things, with others, have contributed to the feeling that the orthodox Christian view of man, as set out in the doctrine of Original Sin, has more to be said for it than we have fondly imagined.

How then does this changing emphasis in theology affect our Social Witness? Much in every way, for it at least enables us to see things as they really are, and not as we hope they are. In a sense the only true realist are Christian people, for we try to see things not with the eyes of the natural man, nor through the rose coloured spectacles of the idealist, but through the eyes of God, as revealed to us in His Holy Word.

Think for instance of the coming in England of the Welfare State. Our Social Witness as a Church has contributed not a little to this. The pressure of the Labour Party, which according to Morgan Phillips, its secretary, owes more to Methodism than Marxism; the social work in relieving poverty and distress done by our Missions, which focused a spotlight on the black spots in our social legislation; the influence of Christians of all denominations in charitable works, both individually and in social groups with their voices in Parliament and Borough Councils, have all contributed to a temper of mind which planned and accepted the Welfare State when it came. But many people have forgotten that it is still men and women who administer this state of affairs and it is still men and women who are the beneficiaries, and a good deal of the frustration with its working is due to the fact that those who work it are sinners in need of God's redeeming Grace. The Welfare State is "not all beer and skittles."

Man, whether in the Welfare State or not, needs to be saved, and it may be that our Social Witness should turn its eyes, not so much to the legislation, but to those who administer and benefit by it. We have in England tried to abolish economic poverty; to give a more just distribution of the fruits of industry; to make a more realistic provision for the physical health of people, both in the abolition of slums and in the provision of free medical service; to provide more leisure for people by the various factory acts and Trade Union legislation, and also to equip them for the proper use of this leisure in providing free education. Now it might be argued from this that our Social Witness has succeeded and that we can now sit back at ease. But we

remind ourselves that none of this can work unless it is realised that there is needed a sense of *vocation*, not only by those whose job it is to administer but also in those who receive, and there can be no real sense of vocation in men whose lives are determined by selfish ends. For selfishness is still the hard core of the sin of man. He still needs to be saved, in fact it is more necessary now, since he has so many more responsibilities, without the old traditional and economic pressures to keep him honest and straight.

On the other hand, if there has been great progress in Britain to implement the Social Witness for which Methodism stands, there is still a great field, hardly touched, for applying the social implications of the Gospel in countries inhabited by economically and culturally backward people, and in countries now controlled by dictatorships. Unfortunately it is Communism which seems to stand for national freedom and independence in Asia, and Russia seems to have taken the place in the minds of Asiatic people that Britain once occupied. Nevertheless we Methodists have a duty and obligation to bear witness against racial discrimination, economic poverty, religious intolerance, political exploitation, indeed against all that would debar man, fallen and sinful as he is, from his true inheritance.

THE CHURCH AS THE INSTRUMENT OF SOCIAL REDEMPTION

Methodist Social Witness as embodied in our Conference Declarations is based largely on the theological propositions of the Fatherhood of God and the Brotherhood of Man, and "Social obligations are tested by the supreme principles of love to God and men, and in the New Testament are inspired by the new life in Christ which should possess the Christian." It is in the Church above all that the social nature of God's redeeming purpose finds expression. For the Church is the Body of Christ, the extension in time of the Incarnation, and is the first and primary sphere of action of the Holy Spirit, which fructifies the means of grace whereby the Blood of Christ is conveyed to the souls and bodies of men. To quote one of the early Church Fathers in the Epistle to Diognetus, "The church is to the world as the soul is to the body." As it is the soul which gives life to the body, so that without the soul the body is dead, so it is the church which gives life to the world, the life of God Himself given to the Church by our Lord Jesus Christ. Without the Church, the Brotherhood of Man becomes merely an idealist conception which breaks down on that rock of reality, the sinfulness of man.

Consequently our social witness cannot be based on an idealist conception of automatic human progress which we know cannot be true, but on the Christian conception of society as a family whose life is "hid with Christ in God." The fundamental error of the revolutionaries is that mankind can be changed by a change in the order of society, but we find that revolutions which start as movements of liberation only end in a firmer enslavement of men. The Puritan

revolution in 17th century England, for instance, ended in the Puritan dictatorship; the French Revolution ended in the Dictatorship of Napoleon; and the Russian Revolution in the Dictatorship of Stalin and the Communist Party. The progress brought about by this kind of movement is an illusion, as it ends in strengthening the chains which bind the free spirit of man.

We can have nothing to do with this, and must set our faces against it. Our instrument of revolution is the Church, inspired by the living presence of Christ the Lord of Life who dwells in our midst. Consequently we must take over and baptise into Christ the nationalist aspirations of the awakening Asian and African peoples. We must support, sustain and guide such movements, and when the time is ripe, surrender our Lordship which, given us by God in the first place, is now required by God for the children we have trained for Him. By our sacrifice we must transfer to these backward peoples such usages as we have discovered for the improvement of living conditions, such instruments as have been of use to us in culture and education. By our witness to the redeeming purpose of God in Christ, we must set our faces against racial discrimination at home and abroad, against the economic enslavement of backward peoples, and against those movements which would deny to men the opportunity of moving in the direction which God calls.

The renewed emphasis on the Incarnation of our Lord is I believe the true basis of the Brotherhood of Man. For the Incarnation is the assumption by the Son of God of human nature, concreted as it were in the flesh and blood of a Palestinian Jew. But that human nature is my nature and your nature, and the human nature of the Mau Mau thug. The true Brotherhood of Man is to be found there, and it was because Christ did not despise humankind, but "took upon Himself the form of a servant," that I am bound even to those I have not seen, and whom having seen I might dislike and despise. The backward, the defenceless, the uncultured, the lustful, the dishonest, the corrupt all have a claim on me and what I am, because God having made us in the first place of one blood, has redeemed us all in the precious blood of Christ.

We Methodists in our great missionary enterprises have a unique opportunity to bear our witness to the social implications of the Gospel, bearing in mind always that it is sinful and fallen human beings that we are dealing with, and that it is only in the Church that they can find the true conception of the family of God, and the divine energy of the Holy Spirit, to transform Society into that family.

THE SECOND COMING OF CHRIST

Our Social Witness is no less necessary in the light of the renewed emphasis on the Second Coming of Our Lord. Indeed it is more necessary, in view of the fact that certain fundamentalist groups, which make great play of the doctrine, tend to sit back and imagine that all

will be well in "The Resurrection Life." Even the extreme Evangelical groups, at least in England, are not notorious in their emphasis on the Social Witness of the Gospel. Yet an insistence on the Second Coming of Christ, which is not only part of the Gospel story, but an article of belief in the Creed, ought really to support the Social Witness of the Church, if the doctrine is understood in its proper setting. The purpose of Christ's return is to deliver up the Kingdom to the Father, after the appropriate eschatological events such as the Judgment have taken place. Surely the fairer the Kingdom of this world is, the better the place where Christ shall reign.

The period in the history of the Church when the expectation of the imminent return of Christ was most marked, after that of New Testament times, was as the calendar approached the date A.D. 1,000. The 1,000 years of the reign of the Spirit had ended; the 1,000 years of the reign of Christ was to begin, and yet it was a time of intense building of churches and cathedrals, buildings adorned with beauty and exquisite craftsmanship. They were built often with the feeling that Christ must find worthy places to dwell in as He reigned as King. If Christ is to return in His own good time, as He said He would, then it is not enough that He should find "faith on the earth," though He Himself wondered whether He would; he must find a new earth, one that He can present proudly to the Father. The New Testament stresses the importance of Christ's return partly because the earth and human society, which had been defiled by the sin of man, would be re-created.

The decline of this doctrine, with its hope of cosmic regeneration, was an unfortunate thing for the Church. The emphasis of the Church became concentrated on a purely personal salvation. This led to the mediaeval penitential system with its emphasis on personal holiness. Socially, however, the Church tended to consecrate the *status quo*. It was the decline of the doctrine of the Second Coming of Christ which helped to turn the Church from being a revolutionary force, to the great supporter of the established order that it became in Roman and mediaeval times.

There is no escaping the doctrine of the Second Coming of Christ, not even by the supporters of C. H. Dodd's "realized eschatology," for the Kingdom in the teaching of our Lord Jesus Christ, is not only present, but future, and we are obliged by our obedience to Him to pray for its coming. We ought therefore to rejoice at the rediscovery of the doctrine of the Return of our Lord in Glory to judge both the quick and the dead and maintain that the witness we bear to the social implications of the Gospel is an earnest that the whole creation will be redeemed and the Kingdoms of this World become truly the Kingdoms of our God and of His Christ.

It is fashionable today to despise the Social Gospel, and to sneer at the Social Witness of the Church as being the pursuit of an "improved democracy," but I'm sure in my own mind that democracy as we understand it in the West is the sociological counterpart of the belief

that mankind is the family of God, and that whereas the Church cannot ally itself with any particular political theory or party it must ally itself with those forces that stand for a democratic way of life. Democracy on the other hand cannot stand on any other foundation than a Christian one, for it is the way of life of free men, and man cannot be free until his soul has been freed from the powers of sin, death and hell which enslave him personally and socially. Nor does it mean that democracy is an association of masterless men. There is no such thing as a masterless man, for where men acknowledge no master they will soon be mastered by Satan and the subtle powers of evil. They will become as the Israelites, who when they had no King did "each according to what was right in his own eyes." Man's true master is Christ and our Social Witness testifies to the conviction that all life must be brought under His supreme authority and control.

THE PURSUIT OF CHRISTIAN PERFECTION OR HOLINESS

It is a tragic thing that this, the grand deposit for which God raised up the Methodist people, as Wesley said, has largely become the plaything of holiness groups who fail to appreciate its social implications and emphasise, in what is often a nauseating manner, its purely personal content. However a great many things which are part and parcel of the full theological witness of the Church have been sustained in the last decades by groups outside the historic churches. The New Testament eschatology, for instance, by the Brethren, the Four Square Gospel, the Adventists, and even in a bastard form by the Jehovahs' Witnesses; the witness of the Holy Spirit by the Pentecostals also, and the doctrine of Christian Perfection or Scriptural Holiness by similar or often the same movements. The rise of these movements is a warning that the empirical Churches have ceased to be witnesses to Jesus Christ, for the Church always dwindles away when it ceases to anticipate, when it has no theological hope for the individual or the world. It might be all right if these groups really appreciated the social implications of the theology they hold, but all too often they are purely individualistic, and sometimes even aloof from the struggles and aspirations of the common run of men. The eschatological teaching of the New Testament is often made an excuse for inaction and the pursuit of a purely inward and self regarding morality, so that holiness comes to mean a withdrawal from life and the problems of the existential moment.

Not so have we learned Christ. The present day revival in holiness or saintliness must contain a social witness, so that the principles derived from Christian Theology, principles of justice, honesty, decency, fairness and humbleness, penetrate into man's social and civil relations. For what the social witness of the Church does is to regard the social problems of men and nations, not as patent only of individual witness and example, but of corporate and communal solution. This is probably the fundamental difference between the philanthropy of

the 18th century, a century great in philanthropic activity, and the social witness of the 19th century Church, which demanded that social policies should be in accordance with the second great commandment to love one's neighbour as oneself.

If we can narrow this down to some practical precept, I would say that it was a discovery that co-operation and not competition was the divine law of the universe, in the relations between men, whether individually or nationally. This I think was one of John Wesley's great discoveries, namely that Christian perfection or the life of perfect love is not attainable without the individual's co-operation with the Holy Spirit in the means of grace, and with his neighbour in society. This was Wesley's form of Arminianism over against the debased Calvinism of his day, which had pushed the doctrine of election to such extremes that it had become almost antinomian. "Religion," he said, "is a social religion and to make it a solitary religion is to destroy it." A social religion demands a social Gospel, a social Gospel firmly grounded in the context of man's sin and his need of redemption, set in the cosmic context of Christ's return in judgment, and informed by that divine love which is a gift of God to the believing soul.

I have used the word co-operation to describe the divine law in the relationships of men, and it sounds a very banal word to describe so great a purpose, but even co-operation must be informed by love or it degenerates into time-serving expediency. There are times when even co-operation must give place to something greater, to a purpose inspired by love that sees with a deeper insight the best interests of men.

Let me give an example. During the war our Government suddenly awoke to the need of providing hostels for Merchant Seamen who were often landed in ports far away from their homes. A National Committee was formed representing the Government, the Seamen's Union, the Ship-owners and a few people who had experience in running voluntary hostels. One of our own Ministers, Thomas Embleton, who was in charge of our Seamen's Home in Poplar, was made a member of this Committee. His experience was invaluable and he enjoyed great respect until he opposed putting alcoholic bars in these hostels. He fought it in the Committee and was even threatened that if he didn't co-operate his hostel would be excluded from financial help. He was called a killjoy, a bigot and a Puritan and many bitter things were said to him. But he held his ground, though he failed to carry the Committee, and when he died a short time ago representatives of this Committee testified at his Memorial Service how he had won their respect and regard. Now Embleton was not a bigot or a killjoy and it was not his keen mind or administrative ability that earned him this regard even from those he so stoutly opposed. It was his love, his love for the men under his care, his love for their best interests.

Our Social Witness will earn us dislike, sneers, and even hatred, from the careerist, the expedient, the selfish, the natural man. Only

our love can make our social witness palatable to men, for our social witness is the expression in economic and civil life of the gift of love given us by God.

Some of you may have seen that great film "M'sieur Vincent," the life of St. Vincent de Paul, who started and organised nearly all the social work of the Church and State in 17th century France. At the end of the film we are shown him on his death-bed. He is told of all the great who were waiting to see him outside his cell, but he sends for the newest novice of his Nursing Sisters. When she comes in, a fresh peasant girl from the country, he asks her what she had been doing. "Taking bread to the poor," she says. "Did you smile when you gave them bread?" "Oh, yes, Father," she says. "Did they thank you?" She bursts into tears and tells him that they cursed her and spat on her as they took the bread from her hands. "Ah, child," he says, "Charity is a very heavy burden, both to him who gives and him who receives. Remember always, it is only your love, your love alone that will enable the poor to forgive you for the bread you give them."

Our Social Witness will engender hatred and disgust from those whom we seek to serve, for unregenerate man will resent us for it. It is only our love, our love alone, that will enable them to forgive us for the bread of life we break for them in the name of the Lord of all life. But break that bread we must if we are to be true to our Lord. May he give us grace to bear our witness not only in the sanctity of our personal lives, but more so in the testimony we bear that the earthly kingdoms of men must conform to the pattern of sanctity revealed to us in the Kingdom of God.

Ecumenical Methodism

An address at the Meeting of the Boards and
Agencies of The Methodist Church, U.S.A., 1955

by DR. OSCAR THOMAS OLSON

We are trying to bring about a closer integration of the work of Methodism. We in America are the largest single body of organized Methodists, but we constitute only a little more than half of the world communion. Church history does not begin for us with "heart strangely warmed" in 1738, or "here I stand, I can do no other" in 1517, or even in Pentecost. In an historically accurate sense we begin with Abraham "who went out not knowing whither he was going," and indeed, in a precise Arminian sense, we go back to the beginning of man.

We must look at Methodism in its life setting, particularly in the framework of the Western Christianity. We have found it easy to accept John Wesley's affirmation "The world is my parish" and to sing Charles Wesley's line "To serve the present age."

One would like to point out the unique and strategic place that

Methodism holds in the ecumenical family. As a distinguished American student has pointed out, "The most important fact about the Wesleyan understanding of the Gospel in relation to the Christian ethic of life is that the early Protestant doctrine of Justification by Faith and the Catholic appreciation of holiness or Christian Perfection—two principles that had been fatally put asunder by the great Church conflicts of the sixteenth century—reappeared in the comprehensive spirit of Wesley's teaching fitly framed together in a well-balanced synthesis."

These two elements of Catholic holiness and evangelical conversion are our heritage from the past and our witness for the present. It is of primary importance to see clearly just where we fit into the total Christian enterprise. This is no simple and easy task. Confronting our generation with the Gospel is not something that can be devised by the skills and techniques of any group of ecclesiastics. A living community—state, culture, or church—is a spiritual complex as intricate as that of the human body.

The place of Methodism in World Christianity needs our attention. We call Methodism "Christianity in earnest" and say that it is "pragmatic religion." But we read history to little account if we do not note that the life of the church is made not by great leaders and movements, but by the living witness or the silent apostasy of many millions of plain men and women.

The World Methodist Council dates from 1881, when the first Ecumenical Methodist Conference met in London with four hundred delegates from thirty Methodist bodies throughout the world. Similar conferences convened thereafter at ten-year intervals until the conference in Atlanta, Georgia, in 1931. The 1941 conference was delayed until 1947 because of war conditions. At the latter the interval between conferences was changed. The eighth conference met in Oxford, England, in 1951 and the ninth will meet in this country in 1956.

The World Methodist Council has declared that "our purpose in promoting the closer unity of Methodism is that this may make a stronger contribution to the larger unity of Christ's Church throughout the world." There are forty or more independent bodies that trace their immediate ancestry and origin to the life and work of the Wesleys.

One of the high moments in Oxford in 1951 was the "Service For Believers Rejoicing," held in historic St. Mary the Virgin's Church, the Cathedral Church of Oxford, in commemoration of John and Charles Wesley. I sat near the column where Cramner stood and gave his confession and heard his sentence to be burned. The late Dr. J. Scott Lidgett, then almost a centenarian, delivered the address in this unique service. He pointed out what we must never forget in this day of Biblical realism—the modernity of the Wesleyan emphasis. Our faith does not lend itself to a pessimistic reading of the outcome of history. We do not forget Dean Inge's saying that the Church which marries the spirit of the age will be left a widow in the next generation. Faith and reason were the bastions of one another in the evangelical

revival—faith upholding reason and reason criticising and enlarging faith.

Dr. Lidgett called the Methodists of our day to a fulfillment of their unique task as he said: "I would that some theologian would complete the doctrine of perfect love by setting forth what is meant by 'love thy neighbor as thyself.'" Here is the doctrinal basis of the evangelical and realistic optimism that undergirds our spiritual fellowship.

The eighteenth and nineteenth centuries saw this idea of hope for man's life taken over in the idea of perfectability as it was enunciated by two personalities in Britain. In the eighteenth century John Wesley affirmed the idea of the perfectability of the individual. He was certain of the spiritual basis of life and witnessed to the life of God in the soul of man. His century responded to the idea that the true destiny of man is "to present every man perfect in Christ Jesus." The experience of the Christian purpose means a life of unlimited growth. But at no stage does the Christian cease to be dependent upon the love of God.

"Every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone."

In the nineteenth century Karl Marx pounded out his dialectic in the British Museum. He affirmed the perfectability of the social order. He was certain of the material basis of life and promised victory to the proletariat. The nineteenth century responded to the idea of man's supremacy, and while it scorned "the Communist Manifesto," it celebrated with Swinburne's hymn of secular power: "Glory to man in the highest, for man is the master of things."

Now ideas have consequences, and in this twentieth century we see the spiritual idea and the materialistic idea face to face. On the one hand we have the witness of the New Testament: "Beloved, now are we the sons of God." On the other hand is the conclusion of Haeckel: "Man is a gaseous vertebrate with a perfect sewage system."

The answer to atheistic communism is a creative Christianity. Methodism has the redemptive idea that can overcome the Marxian idea.

The World Methodist Council seeks to bring to life this witness and purpose. It said in its last conference: "If the Church is to be the divine instrument for the salvation of the world, it must express the meaning of the Gospel in its worship and fellowship, in the personal life and social witness of its members."

How can the Gospel, which is for all men, be most effectively set forth in the life of the Church—particularly in the life of the Methodist Church—and communicated to the world? A Church without the living and eternal Christ in its midst is not a body, but a corpse. The real presence of Christ in the heart by faith is the reality that makes a holy Church.

Jesus called himself the Bread and Wine of life, whereof if we eat and drink we shall thirst no more. He is not a luxury for our human days, but a necessity like bread to nourish life. His redemption is not simply wrought out for us in his sacrifice, but must be wrought in us.

Religion must be realized in life. Our churchmanship must be sacramental in quality. The life and truth of Christ must be taken into the heart and soul. Until the truth as it is in Jesus Christ, his vision of life and his faith in God, is taken into our very being—transubstantiated into the essence of character—it cannot do for us what it is meant to do. We must experience not only the forgiving grace of God; we must know the enabling grace of God. Wesley's Hymn of the Holy Communion, unfortunately not in the American Methodist Hymnal, sets forth our human response to the divine overture. It is the experience of this reality in our commitments and dedications that will keep Methodism truly ecumenical in the finest sense of the word.

“Let Him to whom we now belong
His sovereign right assert,
And take up every thankful song
And every loving heart.

Our souls and bodies we resign;
With joy we render Thee
Our all, no longer ours, but Thine
To all eternity.”

Minutes

EXECUTIVE COMMITTEE, U.S.A. WORLD METHODIST COUNCIL

Cincinnati, Ohio—January 12, 13, 1955

The Executive Committee, U. S. A., of the World Methodist Council met at the Netherland Plaza Hotel, Cincinnati, Ohio, at 5:30 P.M., January 12, 1955. Dr. Olson presided.

Those present were Oscar T. Olson, Ivan Lee Holt, Paul N. Garber, Paul E. Martin, Mrs. Frank G. Brooks, M. S. Davage, Karl Quimby, Thomas H. Pryor, Edwin L. Jones, Mr. and Mrs. J. J. Perkins, Mrs. Paul Arrington, Ralph Stooddy, O. B. Fanning, Harold Ewing, J. Manning Potts, Otto Nall, and Harry Denman, and Elmer T. Clark.

Bishop Ivan Lee Holt made a statement as President of the World Methodist Council.

SECRETARY'S REPORT

The Secretary read his report which had previously been sent to members of the Committee. This report mentioned the recent visit of Bishop Holt, Dr. Potts, and the Secretary to Methodists in the West Indies, and the meeting at Chicago of the Program Committee for the 1956 Conference. It was pointed out that \$48,540.72, plus some accrued interest, was in hand for the World Methodist Building and that construction would probably begin soon.

The Secretary presented a book of Specimen Pages from the *Standard Annotated Edition of the Journal and Letters of Bishop Francis Asbury* and explained the progress being made in that work. He pointed out that it is under the highest official sponsorship ever given to a Methodist historical project, namely, that of the National Historical Publications Commission of the United States Government, the World Methodist Council, and the affiliated International Methodist Historical Society.

TREASURER'S REPORT

The Treasurer's Report was presented, as follows:

Balance Brought Forward, June 1, 1953	\$15,171.61
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RECEIPTS

World Service Appropriation	25,000.00
Methodist Historical Societies, Reimbursement	1,013.47
Refund, N.C. Corporation Franchise Tax	10.00
Donations	501.00
Refund, Unused Travel Expense	1,450.00
Interest Earned	352.11
Total Funds	\$43,498.19

DISBURSEMENTS

Account No.	Item	Budget	Extended
I.	Salaries	\$ 3,000.00	\$ 3,000.00
II.	Office Help	3,600.00	3,035.20
III.	Office Supplies	1,000.00	651.36
IV.	Rent	1,200.00	
V.	Research and Publication	7,500.00	893.85
VI.	Travel	5,000.00	1,697.78
VII.	Promotional Work	1,500.00	57.30
VIII.	Postage & Office Incidentals	1,000.00	288.13
IX.	Miscellaneous & Contingent	1,200.00	
X.	Reserve Funds:		
	Executive Committee, 1954		4,500.00
	World Methodist Conf., 1956		20,000.00
XI.	Designated Funds:		
	Office Equipment, 1953-1954		2,500.00
	Office Equipment, 1952-1953		2,500.00
Total Disbursements			\$39,123.62

Balance Cash on Hand, May 31, 1954, Subject to
A Budgetary Appropriation \$ 4,374.57*

The budget for the past fiscal year was adopted for the current year.

WORLD FEDERATION OF METHODIST WOMEN

Mrs. Frank G. Brooks and Mrs. Paul Arrington made oral reports on the progress being made in the development of the World Federation of Methodist Women according to the action of the World Executive Committee at Evanston in August, 1954. They stated that the Federation would meet at Lake Junaluska in connection with the World Methodist Conference in 1956. The Secretary stated that, subject to necessary adjustment, the Federation meeting could be held on September 1-4, 1956, and the Conference would begin on September 5, 1956.

OFFICAL ACTIONS

The following actions were taken by unanimous vote of the Executive Committee.

1. In lieu of a retirement plan and contributions to employee pensions according to the policy of The Methodist Church, the Treasurer was instructed to pay the amounts that may be necessary to provide Social Security for such employees, in cooperation with the affiliated Association of Methodist Historical Societies as long as expenses are shared by the two organizations.

2. The sum of \$2,500.00 per year was appropriated to help defray the editorial and other expenses of the *Journal and Letters of Bishop Francis Asbury*.

3. The Editor of *The Christian Advocate* and the Editor of *The Upper Room* were elected members of the World Executive Committee, *ex-officio*, as provided in the permissory action of that Committee at Evanston in August, 1954.

4. Matters pertaining to the preparation of an Index to Methodist Documents were referred to a committee appointed by the Associa-

* Of the amount of cash on hand \$143.42 was cash in transit on 1953-1954 appropriation but received after May 31, 1954.

tion of Methodist Historical Societies to confer with the Executive Director of the National Historical Publications Commission on this and allied subjects.

PUBLIC PRESENTATION

At 5:30 P.M. on January 13th the work of the World Methodist Council was presented to a meeting of the Assembly of Boards and Agencies of The Methodist Church at the Sheraton Gibson Hotel. Dr. Oscar T. Olson, Chairman of the Executive Committee, U. S. A., made the address.

OSCAR T. OLSON, *Chairman*;
ELMER T. CLARK, *Secretary*

Minutes

EXECUTIVE COMMITTEE ASSOCIATION OF METHODIST HISTORICAL SOCIETIES

Cincinnati, Ohio—January 12, 13, 1955

The Executive Committee of the Association of Methodist Historical Societies met at 11:30 A.M. at the Netherland Plaza Hotel, Cincinnati, Ohio, on January 12, 1955. The President of the Association, Bishop Paul N. Garber, presided.

Those present were Bishop Paul N. Garber, Bishop Ivan Lee Holt, Elmer T. Clark, Jacob S. Payton, Edgar H. Nease, Oscar T. Olson, T. A. Stafford, William N. Thomas, Albea Godbold, Martin Rist, Lester H. Welliver, J. Manning Potts, Umphrey Lee, and T. Otto Nall. Invited guests were Thomas H. Pryor, Nolan B. Harmon, Pat Beard, and Miss Helen Post.

SECRETARY'S REPORT

The Secretary read his annual report, which had been mailed to the members of the Committee. This report stressed the work on the *Standard Annotated Edition of the Journal and Letters of Bishop Francis Asbury*, and a booklet of specimen pages was distributed.

It was pointed out that in a recent report to President Eisenhower the executive director of the National Historical Publications Commission referred to this work on the Asbury documents in accordance with the recommendations of the Commission. The Editors have worked closely with this agency of the Federal Government and Dr. Philip M. Hamer, the executive director, is serving as a General Consultant and has attended the meetings. The work is thus under the sponsorship of the highest authority of the U. S. Government in this field, as well as that of the International Methodist Historical Society and the World Methodist Council, thus providing the most authoritative support which can be secured.

Around 275 letters of Asbury have been collected and are in process of study and annotation. This is nearly twice as many as were known to be in existence. The Editors of the total work are the Secretary of the Association as Editor-in-Chief, J. Manning Potts as Editor of the Letters, and Jacob S. Payton; these are assisted by a group of historical consultants. About one-half of the *Journal* has been annotated and it is hoped that the work can be completed by 1956.

WORLD METHODIST BUILDING

The Secretary reported that \$48,540.72, plus some accrued interest, was in hand for the headquarters building to be erected at Lake Junaluska, North Carolina, and that construction would probably begin within a few weeks.

FINANCIAL REPORT

The financial report, duly audited and filed with the Commission on World Service and Finance, was as follows:

Balance Brought Forward, June 1, 1953\$ 6,185.59*

RECEIPTS

World Service Appropriation	12,000.00**
Designated Funds	1,000.00
Dues, Subscriptions, Miscellaneous	76.60
Reimbursements from World Methodist Council	1,534.97
	\$ 20,797.16

DISBURSEMENTS

Account No.	Item	Budget	Expended
I.	Salaries	\$ 1,800.00	\$ 2,050.00***
II.	Office Help	2,400.00	2,294.60****
III.	Office Supplies & Expenses	1,000.00	2,732.38
IV.	Rent	500.00	
V.	Meetings and Travel	2,000.00	2,998.48
VI.	Editorial & Publication	4,000.00	2,301.90
VII.	Miscellaneous & Contingent	300.00	1,302.43
VIII.	Designated Funds		2,536.52
			\$ 16,216.31

Balance cash on hand, May 31, 1954\$ 4,580.35

Balance designated funds\$ 1,963.48

Balance subject to use on budget 2,617.37

BUDGET

The following budget was adopted for the current fiscal year:

Account	Item	Amount
I.	Salaries	\$1,800.00
II.	Office Help	1,500.00
III.	Office Expense	1,500.00
IV.	Rent	500.00
V.	Meetings and Travel	2,400.00
VI.	Editorial and Publication	4,000.00
VII.	Miscellaneous and Contingent	300.00
VIII.	Designated Funds	2,663.48*

OFFICAL ACTIONS

The following actions were taken by unanimous vote of the Committee after due discussion:

1. The New York City Methodist Historical Society was asked to turn over to the Association its collection if and when it suspends operations. If it decides to give the collection to another institution,

*Of the amount brought forward \$1242.25 was cash in transit from Commission on World Service and Finance for fiscal year 1952-1953.

**Of amount received on appropriation \$50.35 was cash in transit on 1953-1954 appropriation but received after May 31, 1954.

***Of this expenditure \$244.60 was refunded by World Methodist Council and appears as income above.

****Of this expenditure \$250.00 was refunded by World Methodist Council and appears as income above.

* This amount has been received and set aside for designated purposes as of January 1, 1955. Other funds so received and designated will be added.

it is asked to specify that all duplicates shall be delivered to the Association.

2. The President was instructed to appoint a Committee on Policy to study the future of the Association and prepare a report and memorial to the General Conference of 1956. This committee consisted of the following: Paul N. Garber, Ivan Lee Holt, Charles C. Parlin, Edwin L. Jones, Jacob S. Payton, Lester A. Welliver, Fred P. Corson, J. Manning Potts, T. Otto Nall, and Elmer T. Clark.

3. The Secretary was instructed to contact the General Theological Seminary in New York with reference to its collection of early Anti-Methodist materials.

4. In lieu of a retirement plan and contributions to employee pensions according to the policy of The Methodist Church, the payment of the amounts necessary to provide Social Security for such employees was authorized, in cooperation with the World Methodist Council, as long as expenses are shared by the two organizations.

5. A committee composed of Bishop Paul N. Garber, Jacob S. Payton, Lester H. Welliver, the District Superintendent of the Alexandria District of the Virginia Conference, and the Pastors of the Chesterbrook and Langley Churches was named to handle the whole matter of securing and protecting the grave of William Watters.

6. The World Methodist Council, as one of the sponsoring bodies, was asked to appropriate \$2,500.00 per year to help defray the expenses of editing the *Journal and Letters of Bishop Asbury*.

7. The President was instructed to appoint a committee to confer with the National Historical Publications Commission with reference to funds for the collection and publication of Methodist documents. This committee consisted of the following: Paul N. Garber, Ivan Lee Holt, Elmer T. Clark, and Jacob S. Payton.

PUBLIC PRESENTATION

At 11:00 A.M. on January 13th the work of the Association was presented by the Secretary to the Assembly of the Boards and Agencies of The Methodist Church at the Sheraton Gibson Hotel. The presentation was limited to the work on the Asbury documents. A greatly enlarged facsimile of one of Asbury's letters was exhibited, read, and interpreted to the nearly one thousand church leaders present, and the book of specimen pages was distributed.

PAUL N. GARBER, *President*;

ELMER T. CLARK, *Executive Secretary*.

Notes

THE WESLEY OAK

The famed Wesley Oak, under or near which the Wesleys are said to have preached on Saint Simon's Island, U. S. A., was recently felled by winds. The trunk was secured by Mr. Charles C. Parlin of New York, and has been made into gavels and timbers which Mr. Parlin is distributing to interested persons.

SAMUEL WESLEY'S *Job*

Dr. Maldwyn L. Edwards, superintendent minister at the Methodist Central Hall, Birmingham, has presented to the Secretary a copy of the first edition of Samuel Wesley's great work on *Job*. This rare and valuable volume will be placed in the library of the World Methodist Building to be erected in the United States.

ASBURY'S JOURNAL

The book of Specimen Pages from the proposed annotated edition of the *Journal and Letters of Bishop Francis Asbury*, published for distribution at Cincinnati and as the annual report of the Historical Association, has been received with great enthusiasm. It has already elicited some additional data and constructive criticism.

One of the most interesting features of the book is the map of South Carolina showing the location of each place touched by Asbury on more than thirty trips through that state. Most of the places were homes, ferries and taverns, which have disappeared and have never before been located.

Copies of the book may be secured without cost from the Secretary.

BELFAST MEETING

The World Executive Committee of the World Methodist Council will meet in Belfast, Ireland, on June 1, 1955. The major items on the agenda will deal with the plans and program for the World Methodist Conference in September, 1956.

WORLD METHODIST BUILDING

The sum of \$49,000 is now in hand for the World Methodist Building at Lake Junaluska, North Carolina, U. S. A. It is expected that construction will begin in April or May. About \$15,000 more is needed to complete and equip the edifice.

The building will house administrative offices of the World Methodist Council and the Historical Association. It will also contain a Methodist library and exhibition of Wesleyan literary and artistic treasures.

Directory of Historical Societies

INTERNATIONAL METHODIST HISTORICAL SOCIETY

President: Rev. E. W. Hames, Trinity Theological College, Grafton, Auckland, C. 3, New Zealand
Vice-Presidents: Chancellor Umphrey Lee, Southern Methodist University, Dallas, Texas, U.S.A.
Dr. W. E. Sangster, Central Hall, Westminster, London, S. W. 1, England
Bishop Sante Uberto Barbieri, Rivadavia, 4044, Buenos Aires, Argentina
Secretaries: Rev. Frank Baker, 14 Queens Parade, Cleethorpes, Lincs., England
Dr. Elmer T. Clark, 150 Fifth Ave., New York 11, N. Y., U.S.A., or Lake Junaluska, N. C., U.S.A.
Bishop Fred P. Corson, 1701 Arch St., Philadelphia 3, Penna., U.S.A.
Bishop Paul N. Garber, Methodist Building, Richmond, Va., U.S.A.
Bishop Joseph Gomez, Paul Quinn College, Waco, Texas, U.S.A.
Dr. Edgar H. Nease, R.F.D. 6, Mount Airy, N. C., U.S.A.
Hon. Charles C. Parlin, 20 Exchange Place, New York 5, U.S.A.
Dr. Jacob S. Payton, 5717 Virginia Ave., Franklin Forest, Falls Church, Virginia, U.S.A.
Professor William Warren Sweet, Perkins School of Theology, Southern Methodist University, Dallas, Texas, U.S.A.
Dr. Channing H. Tobias, 101 Park Ave., New York, N. Y., U.S.A.
Rev. Frank H. Cumbers, 25 City Road, London, E. C. 1, England
Dr. Maldwyn L. Edwards, 20 Sandon Road, Edgbaston, Birmingham 17, England
Rev. Wesley F. Swift, 9 Ladywood Road, Leeds 8, England
Rev. E. Benson Perkins 38 Belle Walk, Birmingham 13, England
Dr. Harold Roberts, 2 College House, Richmond College, Surrey, England
Dr. Thomas B. Shepherd, 130 Horreferry Road, Westminster, London, S.W.1, England

ASSOCIATION OF METHODIST HISTORICAL SOCIETIES, U.S.A.

President: Bishop Paul N. Garber, Methodist Building, Richmond, Va.
Vice-President: Bishop Ivan Lee Holt, 20 North Kingshighway, St. Louis, Mo.
Vice-President: Bishop Fred P. Corson, 1701 Arch Street, Philadelphia 3, Pa.
Vice-President: Bishop Gerald H. Kennedy, 125 East Sunset Blvd., Los Angeles 12, Cal.
Executive Secretary: Elmer T. Clark, Lake Junaluska, N. C.
Treasurer: Edgar H. Nease, R.F.D. 6, Mount Airy, N. C.

Bishop William C. Martin, 1910 Main St., Dallas 1, Texas
Dr. Alhea Godbold, St. Johns Methodist Church, St. Louis, Mo.
Dr. Edwin L. Jones, 1700 Brandon Road, Charlotte, N. C.
Dr. Umphrey Lee, Southern Methodist University, Dallas, Texas
Dr. T. Otto Nall, 740 Rush Street, Chicago, Ill.
Dr. Oscar Thomas Olson, 1919 East 107th St., Cleveland, Ohio
Hon. Charles C. Parlin, 20 Exchange Place, New York 5, N. Y.
Dr. Jacob S. Payton, 5717 Virginia Ave., Falls Church, Va.
Dr. J. Manning Potts, 1908 Grand Ave., Nashville 4, Tenn.
Dr. Martin Rist, Iliff School of Theology, Denver 10, Colo.
Dr. T. A. Stafford, 740 Rush St., Chicago, Ill.
Rear Admiral William N. Thomas, Lake Junaluska, N. C.
Dr. Lester A. Welliver, Westminster Theological Seminary, Westminster, Md.

JURISDICTIONAL METHODIST HISTORICAL SOCIETIES, U.S.A.

North Central Jurisdiction

President: Dr. T. A. Stafford, 740 Rush St., Chicago 11, Ill.
First Vice-President: Dr. Frank Lockridge, Mitchell, S. D.
Second Vice-President: Mrs. Myra McKean, 202 Pleasant St., Sturgis, Mich.
Secretary: Dr. Hubert G. Hurley, 502 West St. Louis St., Lebanon, Ill.

Northeastern Jurisdiction

President: Dr. Lester A. Welliver, President, Westminster Theological Seminary, Westminster, Md.
Vice-President: Rev. Wallace H. Harris, Philadelphia 28, Pa.
Secretary: Rev. William O. Hackett, Georgetown, Del.
Treasurer: Mr. Albert W. Cliffe, 1245 Pratt St., Philadelphia 24, Pa.

Area Vice-Presidents:

Boston—Rev. L. S. Staples, Trowbridge Memorial Church, Worcester, Mass.
New York—Rev. C. W. Christman, Jr., Saugerties, N. Y.
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